



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lam Ra*²⁶⁸¹ A Book ^x We descended it ^x to you ^g to [you ^s] exit the mankind from the darknesses ^w to the illumination ^x by their Lord's leave to *Sseratte* (*a single and specific Path of*) The Mighty The Hameede²⁶⁸² (*He Who is multitudinously praised/ He Who is iterative praiser*).
2. Allah, Who for Him what (*are*) in the Heavens ^w and what (*are*) in the Earth ^w; and *waylon*²⁶⁸³ (*lengthy: stay in a valley in Hell/bane/woe*) for the unbelievers for every *affaken*^x (*slanderous-fabricator/specious concoctor*) ^x *atheemen* (*repetitive sinner*) ^x of a severe torment.
3. Who ^r *yestahabbona* (*they^z: questingly like/prefer*)²⁶⁸⁴ the life^w (*of*) the world^w over the Hereafter's^w and they^z repel *a'n* (*off*) Allah's path and *yabghonaha* (*they^z earnestly-quest it^w*) crookedly; those (*are*) in a far misguidance^x.
4. And not We sent of a messenger except by his people's tongue, to manifest²⁶⁸⁵ [*he*] for them; so misleads Allah whom ^p [*He*] wills and divinely-guides [*He*] whom ^p He wills; and He (*is*) The Mighty The *Hakeemo* (*infinite hekmal*²⁶⁸⁶ *Possessor*).
5. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proof*) that let-exit [you^s] your^t people from the darknesses ^w to the illumination ^x and let-remind [you^s] them by Allah's Days; verily in *tha'leka* (*afar-that-it/*) ^x surely (*are*) *Aya'ten*^w (= *Aya'te*^w) for every *ssabbaren* (*an ever/stout patience-endurer*), *shakoren* (*iterative thankier*).
6. And *edh* (*when/since*) said *Mosa* (*Moses*) for his people: let remember you^z Allah's boon^{w2687} on you^b *edh* [*He*] delivered you^b from Pharaoh's *aal'e* (*family, house-/kin/chiefs/followers*) afflicting you^b [*they*] the ill torment; and *youthabbehona* (*iteratively slaughter they^z*) yourⁿ sons and *yasta'hyo*²⁶⁸⁸ (*they^z affirmably-let-live*)

الرَّ كَتَبَ أَنْزَلَنَا إِلَيْكَ
لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمَةِ
إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ
الْعَزِيزِ الْحَمِيدِ

اللَّهُ الَّذِي لَمْ يَرْ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكُفَّارِ
مِنْ عَذَابٍ شَدِيدٍ

الَّذِينَ سَتَحْبُونَ الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنِ
سَبِيلِ اللَّهِ وَيَغْوِيهُمْ عَوْجًا
أَوْلَئِكَ فِي ضَلَالٍ بَعِيدٍ

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ
قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضَلِّلُ اللَّهُ
مِنْ يَشَاءُ وَيَهْدِي مِنْ يَشَاءُ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَلَقَدْ أَرْسَلْنَا مُوسَى بِعَايَتِنَا
أَنْ أَخْرِجْ قَوْمَكَ مِنَ
الظُّلْمَةِ إِلَى النُّورِ وَذَكَرَهُمْ
بِأَيْمَانِ اللَّهِ إِنَّ فِي ذَلِكَ
لَا يَرَى لِكُلِّ صَبَارٍ شَكُورٍ

وَإِذَا قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ
اللَّهِ عَلَيْكُمْ إِذَا أَنْجَنَّكُمْ مِنْ إِعَادِ
فِرْعَوْنَ يَسُوْمُونَكُمْ سُوءَ
الْعَذَابِ وَيُنَجِّوْنَكُمْ أَبْنَاءَكُمْ
وَيَسْتَعْيِذُونَ نِسَاءَكُمْ وَفِ

²⁶⁸¹ See the Lexicon attached to this Translation for commentary.

²⁶⁸² The word "Hameed" = "حَمِيدٌ" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

²⁶⁸³ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

²⁶⁸⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²⁶⁸⁵ The word "بَيِّنٌ" means elucidates, clarifies, i.e. explains plainly Allah's message.

²⁶⁸⁶ See the Lexicon attached to this Translation for "bekma".

²⁶⁸⁷ See the Lexicon attached to this Translation for "ne'amal" ("boon").

²⁶⁸⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

your ⁿ women; and in *tha'lekum* (*collective afar that*)^x (*is*) a great essay from your ⁿ Lord.

7. And *edb* (*when/ since*) *ta'aththana*²⁶⁸⁹ (*iteratively proclaimed*) your ⁿ Lord, *la'en* (*if indeed*) you ^c thanked, surely [I] assuredly²⁶⁹⁰ augment you ^c and *la'en* unbelieved you ^c verily My torment (*is*) assuredly severe.

8. And said *Mosa* (*Moses*): if you ^z unbelieve you ^f and who^p (*are*) in the Earth ^w together, so verily Allah (*is*) assuredly²⁶⁹¹ Rich Hammeedon (*He Who is multitudinous praised/ He Who is a multitudinous praiser*).

9. Has not come (*to*) you ^b *naba'*²⁶⁹² (*piece-of-significant-and-availing-news*) (*of*) who ^r of before you ^z: *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's* and who ^r of after them, knows them not except Allah, came^w (*to*) them their messengers^x by the evidences^w then *raddo*²⁶⁹³ (*they^z forthwith-returned*) their hands^w into their mouths²⁶⁹⁴ and said they^z: verily we unbelieved in what you ^z (*had been*) sent by it ^x and verily we (*are*) in a doubt, of what [*you^g*] invite us to [*it^x*] suspect²⁶⁹⁵.

10. Said ^w their messengers^x: is in Allah a doubt; the Heavens^w and the Earth's^w *Fatte're* (*innately-perfect-Originator*), [*He*] invites you ^b to forgive [for] you ^b [*He*] of your ⁿ offenses and tarries you ^b [*He*] to *ajalen*²⁶⁹⁶ (*term-limit*) *musamma*²⁶⁹⁷ (*that which is designated and/or named*); said they ^z: *en* (*not*) you ^f (*are*) except humans like us, you ^z want to repel us *a'n* (*off*) what [*were*] our fathers worshipping; so *otona* (*let-come you ^z to us*) by an authority^x manifester^x.

11. Said^w to them their messengers^x: *en* (*not*) we except humans like you^b; [and,] but Allah *yamonno*²⁶⁹⁸ ([*He*] graces His boon^w) on whom ^p [*He*] wills of His *eba'de* (*worshippers/ submitters/ slaves*); and not [was] for us to *na'ateekum* (*bring forth to you ^b*) by an authority except by Allah's leave and on Allah then let trust the believers.

ذَلِكُمْ بَلَاءٌ مِّنْ رَّبِّكُمْ

عَظِيمٌ

وَإِذْ تَأْذَنْتَ رَبِّكُمْ لِئَنْ شَكَرْتُمْ
لَا زِيَادَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنْ
عَذَابَنِ لَشَدِيدٌ

وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ
فِي الْأَرْضِ جَمِيعًا إِنَّ اللَّهَ
لَغَنِي حَمِيدٌ

أَلَمْ يَأْتِكُمْ نَبْؤَةُ الَّذِينَ مِنْ
قِبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودٍ
وَالَّذِينَ مِنْ بَعْدِهِمْ لَا
يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ
رَسُولُهُمْ بِالْبَيِّنَاتِ فَرَدُوا أَيْدِيهِمْ
فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا
بِمَا أَرْسَلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍ
مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ

* قَالَتْ رَسُولُهُمْ أَفِي اللَّهِ شَكٌ فَاطَّرَ
السَّمَاوَاتِ وَالْأَرْضَ يَدْعُوكُمْ
لِيغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُؤْخِرُكُمْ إِلَى أَجَلٍ مُّسَمٍّ
قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا
تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَارَ
يَعْبُدُءَاباؤُنَا فَأَتُونَا بِسُلْطَنٍ
مُّبِينٍ

قَالَتْ لَهُمْ رَسُولُهُمْ إِنْ خَنَّ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَدِكُنَّ اللَّهُ يَمْنُ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَارَ لَنَا
أَنْ نَاتَيْكُمْ بِسُلْطَنٍ إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ فَلِيَتَوَكَّلَ الْمُؤْمِنُونَ

²⁶⁸⁹ The word "أَكْثَرُ الْاعْلَامِ، قَالَهُ سَبِيبُوهُ" = "تَذَانِي" i.e. iteratively proclaimed. See *التاج*.

²⁶⁹⁰ The "ل" in "لَذِيَّدَن" and in "لَشَدِيدٌ" and "لَغَنِي" in Ayah # 8 below, all are *juratory* "القسم" = "القسم" = "amounting to = "النَّاكِيدُ" i.e. affirmation, expressed in all cases by "assuredly."

²⁶⁹¹ The "ل" in "لَغَنِي" is a *juratory* "القسم" = "النَّاكِيدُ" i.e. affirmation, expressed by "assuredly".

²⁶⁹² See the *Lexicon* attached to this *Translation* for "naba'a".

²⁶⁹³ The word "فردوا" is rooted in "رَدَّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*bad*) been greeted you ^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it.^w you ^z" (S4: 86).

²⁶⁹⁴ The expression "*returned their hands into their mouths*" means out of rage towards the messengers, or by way of telling the messengers to "*be quite*" or "*we are amazed at what you (messengers) are saying*".

²⁶⁹⁵ The word "مرِيبٌ" here is "تعَتٌ" = epithet, i.e. an "adjective," hence "suspect." See *اعرب القرآن*, محمود صافي. However, the word "suspect" could fit for a noun or an adjective.

²⁶⁹⁶ The word "الأجل" means term-limit, see *اللسان*.

²⁶⁹⁷ The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

²⁶⁹⁸ The word "يَمْنُ" in "يَمْنُعُهُمَا" means "نَعْمَةٌ يَنْعِمُهُمَا." That a "boon He graces it."

12. And what (*is*) for us that not we trust on Allah and *qad* (*already and affirmatively*) [*We*] divinely-guided us our paths and surely assuredly²⁶⁹⁹ *nassbiro* (*we hold on patiently*) on what you ^z bothered us; and on Allah then let trust the trustees.
 13. And said who^r unbelieved they^z for their messengers^x: surely we assuredly²⁷⁰⁰ exit you ^b from our land ^w or surely assuredly²⁷⁰¹ you^z return [in] our sect^w/faith^w; then revealed²⁷⁰² to them their Lord: surely [*We*] assuredly perish the *dha'lumeena*²⁷⁰³ (*injustice-doers*).
 14. And surely assuredly²⁷⁰⁴ [*We*] domicile you ^z the land^w from after them; *tha'leka* (*afar-that-it/that*)^x (*is*) for who^p [*he*] feared/knew²⁷⁰⁵ My Status/-Standing²⁷⁰⁶ and [*he*] feared/knew [My] menace²⁷⁰⁷.
 15. And *istaftaha* (*sought opening/overwhelming victory*) they^z and disappointed every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) perverse/obstinate²⁷⁰⁸.
 16. From beyond²⁷⁰⁹ him (*is*) Hell^w and [*he*] (*is to be caused to*) drink water^x *ssadeeden* (*blood and pus of the Hell's folks*).
 17. *Yatajarra'a*²⁷¹⁰ (*dislikably and iteratively sips*) it ^x [*he*] and almost not (*easily*) swallows²⁷¹¹ it ^x [*he*]; and *ya'atee* (*approaches/comes to*) him the death from every place and not he (*is*) surely *mayye'ten*²⁷¹² (*dying/dead*); and from beyond²⁷¹³ him (*is*) a harsh torment.
 18. Example/parable (*of*) whom^r unbelieved they^z by their Lord their works (*are*) like ashes hardened^w by it^x the wind^w in a tempestuous day, not enable they^z

وَمَا لَنَا أَلَا نَتَوَكِّلُ عَلَى اللَّهِ
وَقَدْ هَدَنَا سُبْلَنَا وَلَنْصِرَنَا
عَلَى مَا إِذَا تَمُّوْنَا وَعَلَى اللَّهِ
فَلَيَسْتَوْكِلُ الْمُتَوَكِّلُونَ

وَقَالَ الَّذِينَ كَفَرُوا لِرَسُولِهِمْ
لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَا أَوْ
لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ
رَبُّهُمْ لَنُهَلِّكَنَّ الظَّالِمِينَ

وَلِنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ
بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ
مَقَامِي وَخَافَ وَعَيْدٌ

وَأَسْتَفْتَهُوا وَخَابَ كُلُّ جَبَارٍ
عَنِيدٌ

مَنْ وَرَأَهُمْ جَهَنَّمْ وَيُسْقَى مِنْ مَاءٍ
صَدِيدٌ 
يَتَجْرِعُهُ وَلَا يَكَادُ يُسْيِغُهُ
وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ
وَمَا هُوَ بِمُبِيتٍ وَمِنْ وَرَأْيِهِ
عَذَابٌ عَلِيُّظٌ 

مُثْلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْمَلُهُمْ كَرِمًا دَأْشَدَتْ بِهِ الرُّسْخُونَ
فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ

²⁶⁹⁹ The "التأكيد" in "النصيرن" is a *juratory* amounting to = "القسم" = "النميرن", i.e. affirmation, expressed hereby "assuredly".

²⁷⁰⁰ Similarly the "الْتَّاكِيد" "الْتَّعْوِدُنَ" "الْنَّهْلَكُنَ" and "الْتَّخْرِجَكُمَ" in "الْفَقْسُمُ" are all *juratory* amounting to i.e. affirmation, expressed in all cases by "assuredly".

²⁷⁰¹ See footnote 19 above only for "لتعودن".

²⁷⁰² The word “أوْحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And the word “الوَحْي” is fire or king. See اللسان.

²⁷⁰³ The ظالمين = "the injustice-doer," as ظلم = "injustice." See the Lexicon attached to this Translation.

²⁷⁰⁴ See footnote 19 above, except here with respect to: "لَسْكَنْكُمْ".
²⁷⁰⁵ تَلَقَّى مِنْهُمْ وَلَمْ يَرَهُمْ لِمَنْ يَرَى لِمَنْ لَا يَرَى

²⁷⁰⁵ The word “حَادَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See السَّان.

²⁷⁰⁶ The word “**مَلَكِي**” has dual meanings: (1) *status or majesty* and (2) *standing or presence*. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²⁷⁰⁸ The word "عَسِيدٌ" = "obstinate" which is "عَنْتٌ" = epithet, in grammatical term an "adjective" for "جَبَّارٌ." See اعراب القرآن، محمود صافي.

²⁷⁰⁹ The word **وراء** in **وراء** means: **عَلَيْهِ، مُثْلًا، مِثْلًا، وَبِذَلِكِ** **أَعْهَمُ الْآخِذَةِ** (1)

بعد الحلف، يحتج السفيء هو موخرته: مثلاً زوراء، الأحمد... (2)
 (3) So, here (1) or (2) could apply.

The “يَتَحَدَّثُ عَنْ” is to iteratively skip its dislikable.

²⁷¹⁰ The word “**سُقْرَةٌ**” is easily swallowed, it but I know of no single English word for “**سُقْرَةٌ**” other than **medicine**, or a **defeat by an opponent**, etc. See **اسْكَنَ**.

²⁷¹¹ The word يَسْعَى is *easily swallows* it, but I know of no single English word for يَسْعَى other than *easily-swallows*. Hence the qualifying prefix of “easily” is in parenthesis, as it is surely implied and clearly inferred in يَسْعَى by definition but the word “easily,” is not explicitly stated in the text *per se*.

²⁷¹² The whole expression: "And comes (to) him the death from every place and not he (*is*) surely *mayne tem* (*dying*)" show the *prolonged and many-sided torture* which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic tongue expression for "*prolonged and many-sided torture*."

²⁷¹³ The word “*beyond*” here same as 29 above.

of what they^z earned over a thing; *tha'leka(afar-that-it/)*^x (is) the far the misguidance.

19. Have not [you^s] seen that Allah created the Heavens^w and the Earth^w by the right; *en (ij)* [He] wills undoes you^z [He] and *ya'atee*^x (creates/causes to exist)^x [He] by a new creation.

20. And not *tha'leka(afar-that-it/)*^x (is) on Allah surely *azeez*²⁷¹⁴ (mighty/impracticable).

21. And appeared they^z for Allah together; then said the weaklings for whom *P istakbaro*²⁷¹⁵ (they^z affirmed theirⁿ prideful haughtiness) verily we were for you^b followers; so are you^f sufficers²⁷¹⁶ *a'n* (off) us of Allah's torment of a thing; said they^z: had Allah divinely-guided us surely we (would have) divinely-guided you^b; equal on us whether we bewailed²⁷¹⁷ or *ssabarna* (we had held on patiently), not for us of a *mabeessen* (an escape-place).

22. And said the Satan, *lamma* (when/whence) the matter (*had been*) judged/finished²⁷¹⁸, verily Allah promised you^b the right's promise and I promised you^b then I unfulfilled²⁷¹⁹ (for) you^b; and not [was] for me on you^b of an authority except that I invited you^b so *estajabtom*²⁷²⁰ (you^z compliantly-answered) for me; so let-not you^z blame me and let blame you^z yourⁿ selves^w; neither I am *mussrekhey* (sought-reliever of) you^b and nor you^f (are) *muss'rekhey* (sought-reliever of) me; verily I unbelieved by what you^z partnered [me]²⁷²¹ of before. Verily the *dha'lumeena*²⁷²² (injustice-doers) for them (is) a painful torment.

23. And (*had been*) admitted whom^r they^z believed and worked they^z the righteous-works^w paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w by their Lord's leave, their greeting^w in it^w (is): peace.

24. Have not seen [you^s] how struck Allah a parable^x/example^x a good^w word^w like a good^w tree^w its^w origin (is) firm and its^w [branch] (is) in the sky^w.

25. *To'atee*^w ([*It^w* churns-out]^w its^w *okola* (fruits/crops/edibles)

مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ
هُوَ الظَّلَلُ الْبَعِيدُ

الْمَرْتَأْنَ اللَّهُ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُذْهِبُكُمْ
وَيَأْتِ بِخَلْقٍ جَدِيدٍ

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

وَبِرْزُوا اللَّهُ جَمِيعًا فَقَالَ الْضَّعِفُوا
لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ
تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ
عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ
هَدَنَا اللَّهُ هَدَيْنَاكُمْ سَوَاءٌ
عَلَيْنَا أَجْزَعْنَا أَمْ صَرَبْنَا مَا لَنَا
مِنْ مَحِيصٍ

وَقَالَ الشَّيْطَنُ لَمَّا قُضِيَ الْأَمْرُ
إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ
لِي عَلَيْكُمْ مِنْ سُلْطَنٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُهُ لِي فَلَا
تَلُومُونَ وَلَوْمُوا أَنفُسَكُمْ مَا أَنْتُمْ
بِمُصْرِخَكُمْ وَمَا أَنْتُمْ
بِمُصْرِخِي إِنِّي كَفَرْتُ بِمَا
أَشْرَكْتُمُونَ مِنْ قَبْلِ إِنَّ
الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّلَاحَتِ جَنَّتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا بِإِذْنِ
رَبِّهِمْ تَحِيطُهُمْ فِيهَا سَلَمٌ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا
كَلْمَةً طَيِّبَةً كَشَجَرَةً طَيِّبَةً
أَصْلَهَا ثَابَتٌ وَفَرَعَهَا فِي السَّمَاءِ

تُؤْكِلُهَا كُلُّ حِينٍ بِإِذْنِ رَبِّهَا

²⁷¹⁴ The word “عزيز” has many meanings, among them are: *mighty, impracticable, infeasible*.

²⁷¹⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁷¹⁶ The word “مغنوون” has triple meanings: (1) sufficers, (2) enrichers, (3) benefiting.

²⁷¹⁷ The word “جز عنا” of “جزع” has several meanings, among here: bewailed. See *النتائج*.

²⁷¹⁸ The word “قضى” in “أخلف” bear the dual meanings of (1) judged, or (2) finished.

²⁷¹⁹ The word “أخلف” mean he unfulfilled his promise (i.e. failed to fulfill his obligation).

²⁷²⁰ The word “استجابتهم,” is *answered plus made available* what was requested, i.e. “favorably-answered.”

²⁷²¹ The letter “ن” in “اشركتمون” by Arabic (linguistic) Rule, is called “التخفيف” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “اشركتمون” is omitted, for “التفخيف” = “اعراب القرآن، لمحمد صافي صافى”

²⁷²² The word “ظلمين” = “the injustice-doers,” as “ظلم” = “injustice.” See the Lexicon attached to this Translation.

every period by its ^w Lord's leave; and strikes Allah the parables/examples for the mankind, *la'alla* (*craving currently unavailable deed that/ perhaps*) they bethink they ^z.

26. And a parable/example (of) *khabeethaten* (*wicked/bad/ ill-natured*) word ^w like a *khabeethaten* tree^w uprooted from the Earth's ^w top, not for it ^w of an abode.

27. Allah firms whom^r they^z believed by the say^{x2723} the firm (*immutable*)²⁷²⁴ in the life^w (of) the world^w and in the Hereafter^w and Allah misleads the *dha'lemeena*²⁷²⁵ (*injustice-doers*) and does Allah whatever²⁷²⁶ [He] wills.

28. Have not seen [you^s] to whom ^p substituted (*i.e. betook*) they^z Allah's boon^{w2727} (*for*) an unbelief and settled their people the home^w (*of*) the worthlessness.

29. Hell ^w *yasslanna*²⁷²⁸ (*they ^z be broiled on/by*) it ^w and wretched the abode.

30. And they ^z made for Allah compeers to mislead they^z *a'n* (*off*) His path; let-say [you^s]: *tamatta'ao* (*let-relish you^z the temporary worldly delight*), so verily your ⁿ destiny (*is*) to The Fire^w.

31. Let-say [you^s] for My *eba'de* (*worshippers/submitters/slaves*) who^r they^z believed *youqehmo*²⁷²⁹ (*to: they^z up-to-fulfill the prescribed obligations of*) the Prayers^w and expend they^z of what *razaqna* (*We provided-/ allotted*) them secretly ^x and overtly ^w from before that *yaa'teya* (*approaches/comes*) a day ^x neither a selling in it ^x and nor *khelalon* (*ultimate-friendship*).

32. Allah, Who created the Heavens^w and the Earth ^w and [He] descended from the sky ^w water ^x then *akhraja* ([He] produced/ emerged) by it^x of the *thamara'te*^w (*trees/plant crops/ fruits*) ^w a *rez'qan*^x (*provision/victuals for sustenance/rain*)^x for you^b and [He] subjugated for you^b the *folka*^w (*ship/ships*) ^w to run^w in the sea by His command and [He] subjugated for you^b the rivers.

وَيَسْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ

وَمِثْلُ كَلْمَةٍ خَبِيثَةٍ كَشَجَرَةٍ
خَبِيثَةٌ أَجْتَثَتْ مِنْ فَوْقِ الْأَرْضِ
مَا لَهَا مِنْ قَرَارٍ

يُثَبِّتُ اللَّهُ الْدِينَ مَاءَمِنُوا بِالْقَوْلِ
الثَّابِتُ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَيُضْلِلُ اللَّهُ الظَّالِمِينَ
وَيَفْعُلُ اللَّهُ مَا يَشَاءُ

* أَلَمْ تَرِ إِلَى الدِّينِ بَدَلُوا
نَعْمَتَ اللَّهِ كُفَّرًا وَأَحْلَوْ قَوْمَهُمْ
دار الْبُوار

جَهَنَّمُ يَصْلُوْنَهَا وَبَعْسَ الْقَرَارِ

وَجَعَلُوا لِلَّهِ أَنْدَادًا لَيُضْلُلُوا عَنْ
سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنْ
مَصِيرُكُمْ إِلَى النَّارِ

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا
الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ
سِرَّاً وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِي
يَوْمٌ لَا يَبْعُدُ فِيهِ وَلَا خَلَلٌ

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الْأَرْضِ
رِزْقًا لَكُمْ وَسَخَرَ لَكُمُ الْفَلَكَ
لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ
وَسَخَرَ لَكُمُ الْأَنْهَارِ

²⁷²³ The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله وَأَنْ حَمْدًا رَسُولُ الله.

²⁷²⁴ That is the *stable, the firmly fixed* say. It is: "لا إله إلا الله", translated as "No an *elaha* (*a deity*) except Allah." The word "الثابت" " ثَابَتَ لِلْقَوْلِ " so it is an *epithet, adjective* qualifying the say. See عراب القرآن، لمحمد صافي

²⁷²⁵ The word "ظالمين" = "the injustice doer," as "ظلم" = "injustice." See the Lexicon attached to this Translation.

²⁷²⁶ The particle "ما" is "اسم او اداة شرط" = conditional noun/particle; or "ما" = اسم موصول " اسم موصول " = connective noun meaning *that which*. See إعراب القرآن، لمحمد صافي

²⁷²⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon").

²⁷²⁸ The word "صلون" "يصلون" "yaslanna" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁷²⁹ The word "اقام" "يقيموا" =upheld. Linguistically means:

"آدَمَ، بِمَعْنَى أَبْقَى أو اسْتَمْرَ على دَوَامِ الدَّوَامِ هُوَ الْحَاضِرُ فِي زَمَانٍ وَمَكَانٍ مَعِنْ، مَعْرُوفٌ لِدَى الْحَاضِرِ مَسْبِقاً"

So, "يقيموا" means they: (1) *uphold/ fulfill*, in the sense of *continuedness and keep up of all the prescribed obligations*, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: *Prayer and how to be done was established and reveled by Allah*. Hence people do *not establish Prayer* they *only uphold/maintain and perform it*.

33. And subjugated [He] for you^b the sun^w and the moon^x
da'ebay'ne⁹⁹ (*both wontedly-successors*) and subjugated [He]
for you^b the night and the day.

34. And *aa'takum* ([He] accorded/ gave you^b) of all what you^c
asked Him; and *en* (*if*) you^z count Allah's boon<sup>w¹⁰⁰
not tohssoha¹⁰¹ (*comprehensively reckoned if^w you^z*); verily
the mankind (*is*) surely *dhalomon¹⁰²*, (*iterative injusticee-*
doer) *kaffaron¹⁰³* (*ever/stout ingrate*)</sup>

35. And *edh* (*when/ since*) said *Ebraheemo* (*Abraham*): my
Lord let-make [*You^s*] this, the *balada* (*region/ settlement*)
secure and let-far-side¹⁰⁴ me [*You^s*] and my sons to
worship [*we*] the idols.

36. My Lord: verily they^y, assuredly misled^w many of the
mankind; so who^a [*he*] followed me, so verily he (*is*) of
me and who^a [*he*] disobeyed me, so verily You^g
(*are*) *Ghafooroon* (*iterative Forgiver*), *Raheemon* (*iterative*
mercy Giver).

37. (*O*), our Lord: verily I settled of my progeny^w by a
valley other than possessor (*of*) *zar'en* (*crops about to*
be harvested/ sprouts) at Your House The Sacred; (*O*),
our Lord: to *youqeymo¹⁰⁵* (*they^z up-to-fulfill the prescribed*
obligations of) the Prayer^w they^z; so let-make [*You^s*]
af'edatan (*keen-preoccupation of the hearts*) of the
mankind *tahwee¹⁰⁶* (*to fleetly-fall coming*) to them and
let-provide them [*You^s*] of the *thamara'tew* (*trees/-*
plant crops/ fruits)^w *la'all* (*craving currently unavailable*
deed that/ perhaps) they, thank they^z.

38. (*O*), our Lord: verily You^g know what we conceal
and what we disclose, and not hides on Allah of a
thing in the Earth^w and nor in the sky^w.

39. The praise (*is*) for Allah, Who granted for me on¹⁰⁷
the *keba're* (*agedness/ oldness*) *Ismaela* (*Ishmael*) and *Is-*
haqa (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-*
Hearer/ Enabler of others to hear/ favorable Answerer to)
the prayer.

وَسَخْرَلَكُمُ الْشَّمْسُ وَالْقَمَرُ دَاءِبَيْنَ

وَسْخَرُ لَكُمُ الْيَلَ وَالنَّهَارَ
وَإِنَّكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ
وَإِن تَعْدُوا نِعْمَةَ اللَّهِ لَا
تُخْصُوْهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ
كُفَّارٌ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ أَجْعَلَ هَذِهَا
الْبَلْدَ ءامِنًا وَأَجْنَبَنِي وَبَنِي أَنْ
نَعْبُدَ الْأَصْنَامَ

رَبِّ لَهُنْ أَضَلُّنَ كَثِيرًا مِّنَ
النَّاسِ فَمَنْ تَبْعَثِي إِلَيْهِ مِنْيَ
وَمِنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

رَبَّنَا إِنَّ أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ
غَيْرَ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحْرَم رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْيَدَةً مِنَ النَّاسِ
تَهُى إِلَيْهِمْ وَأَرْزُقْهُمْ مِنَ
الثُّمُرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

رَبَّنَا إِنَّكَ تَعْلَمُ مَا تُخْفِي وَمَا نُعْلِمُ
 وَمَا تُخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي
 الْأَرْضِ وَلَا فِي السَّمَاوَاتِ
 ۝

الْحَمْدُ لِلّٰهِ الَّذِي وَهَبَ لِي عَلٰى
الْكِبْرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ
نَّفٰقٌ لَسْمِيعُ الدُّعَاءِ

⁹⁹ The word “دَانِبِينْ” there is no English equivalent for it *per se*. However, closest to it could be “both continuously-successors,” as “successor” alone could stand for: “خَالِفٌ، عَاقِبٌ، وَارِثٌ.” So, qualifying successors with “continuously” imparts correct inference, and eliminates the ideas of: “خَالِفٌ، عَاقِبٌ، وَارِثٌ” all together.

¹⁰⁰ See the Lexicon attached to this Translation for "ne'amah" ("boon")

¹⁰¹ The word “**أحصى**” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See **البصائر**.

¹⁰² See the Lexicon attached to this Translation for “**ظلمٌ**=“iterative injustice-doer” and **ظلماً**=“wronger.”

¹⁰³ The word “جَهَارٌ” strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

¹⁰⁴ The word “أَخْنَفْتُ” means disperse me, put me aside or side me off i.e. غَسِّلْتُ

¹⁰⁴ The word **أَبْسِي** means *dispense me, put me aside or side me off*, i.e. **أَرْسِي**.

¹⁰⁶ The word “~~εγκατάσθαι~~” means: *fleethy (quickly) fall*

¹⁰⁷ The prepositional Arabic article “**عَنْ**=“on” has many meanings, among them: (1) **عَنْ**=accompany.

The propositional Arabic article ﴿عَلٰى﴾ on has many meanings, among them: (1) ﴿عَلٰى﴾ = *accompaniment* and (2) ﴿عَلٰى﴾ = *superiority or being on top*. In this case ﴿عَلٰى﴾ is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact of “old age” procreation was still possible. Because of Allah’s say so.*

<p>40. My Lord: let-makeme [<i>You^s</i>] the Prayer's^w maintainer and of my progeny^w [<i>too</i>]; our Lord: and <i>taqabbal</i>¹⁰⁸ (<i>let-clemently accept</i> [<i>You^s</i>]) [<i>my</i>]¹⁰⁹ invocation/prayer.</p> <p>41. (O), our Lord: let-forgive for me [<i>You^s</i>] and for my begetter-parents and for the believers day <i>yaqumo</i> (<i>ups-to-fulfill</i>)¹¹⁰ the reckoning.</p> <p>42. And let-not assuredly [<i>you^s</i>] count Allah (<i>is</i>) a neglector <i>a'n</i>(<i>regarding</i>) what work the <i>dha'lemonna</i>¹¹¹ (<i>injustice-doers</i>); verily only [<i>He</i>] delays them for a day^x gaze in it^x the sights.</p> <p>43. <i>Muht'eea</i>(<i>hasteners-gazers and extended necks</i>) <i>muq'ne'ey</i> (<i>raisers of their heads</i>) they^z not <i>yartaddo</i> (<i>forthwith-returns</i>) to them their glance and their <i>af'edato</i>¹¹² (<i>keen-preoccupation of the hearts</i>) (<i>are</i>) <i>hawa</i> (<i>empty/vacuous</i>).</p> <p>44. And let-warn [<i>you^s</i>] the mankind (<i>about a</i>) day^x (<i>during which</i>) <i>ya'atee</i>^x (<i>approaches/comes</i>)^x them the torment then say who^r <i>dhalamo</i>¹¹³ (<i>they^z wronged</i>): our Lord let-tarry us [<i>You^s</i>] to a near <i>aja'len</i>¹¹⁴ (<i>term-limit</i>), we answer Your^g invitation and <i>natta've'o</i> ([<i>we</i> closely-follow) the messengers; did [<i>and</i>]¹¹⁵ not had <i>aqsamtom</i> (<i>oathed you^c</i>) of before not for you^b of a cessation.</p> <p>45. And dwelled you^z in dwellings (<i>of</i>) whom^r <i>dhalamo</i>¹¹⁶ (<i>they^z wronged to</i>) their selves^w and manifested for you^b how We did by them and We struck for you^b the parables/examples.</p> <p>46. And <i>qad</i> (<i>already and affirmatively</i>) machinated they^z their machination and Allah has their machination^x and <i>en</i> (<i>albeit</i>) [<i>was</i>] their machination <i>leta'zola</i> (<i>to terminate/cease</i>) from it^x the mountains.</p> <p>47. So let-not assuredly reckon [<i>you^s</i>] (<i>that</i>) Allah (<i>is</i>) <i>mukh-lefa</i> (<i>not-fulfiller</i> [<i>He</i>]) (<i>of</i>) His promise (<i>to</i>) His</p>	<p>رَبِّ أَجْعَلَنِي مُقِيمَ الصَّلَاةَ وَمَنْ ذَرَّنِي رَبَّنَا وَتَقْبَلَ دُعَاءَ ﴿١﴾</p> <p>رَبَّنَا أَغْفِرْلِي وَلَوَالدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٢﴾</p> <p>وَلَا تَحْسِبْنَ اللَّهَ غَفِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخْرِهُمْ لِيَوْمٍ تَشَهَّدُ فِيهِ الْأَبْصَرُ ﴿٣﴾</p> <p>مَهْطِعِينَ مُقْنِعِي رَءُوسِهِمْ لَا يَرَنُّ إِلَيْهِمْ طَرْفَهُمْ وَأَفْعَدُهُمْ هُوَاءً ﴿٤﴾</p> <p>وَأَنذِرْ النَّاسَ يَوْمَ يَأْتِيهِمْ الْعَذَابَ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرَنَا إِلَى أَجَلٍ قَرِيبٍ نَحْنُ دَعْوَاتُكَ وَتَبَعُّمُ الرَّسُلَ أُولَئِكَ تَكُونُوا أَقْسَمُهُمْ مَنْ قَبْلَ مَا لَكُمْ مِنْ زَوَالٍ ﴿٥﴾</p> <p>وَسَكَنْتُمْ فِي مَسَكِنَ الَّذِينَ ظَلَمُوا أَنفُسُهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلَنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَرْوَلَ مِنْهُ الْجِنَانُ ﴿٦﴾</p> <p>فَلَا تَحْسِنَ اللَّهُ حَلْفَ وَعْدِهِ رَسُلُهُ</p>
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¹⁰⁸ The word used in The Qur'an is “تَقْبِيلٌ” = “accept”. Thus, “تَقْبِيلٌ” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, *تَقْبِيلٌ* = *let-clemently accept* [*You^s*].

¹⁰⁹ The speaker's pronoun “ي” in “دُعَاءٌ” by Arabic (*linguistic*) Rule, is *omitted*, for “الْتَّخْفِيفُ” = “alleviation, lightening” or Ayat's end harmony (*rhyme*). See *اعراب القرآن، لمحمد صافي*

¹¹⁰ The word “يَقُومُ” = “up” = “get up or rise” (*in the intransitive sense*), i.e. happen.

¹¹¹ The word “ظَالِمُونَ” = “the injustice-doer,” as “الظَّالِمُ” = “injustice.”

¹¹² The Arabic word “الْأَقْدَةُ” is plural of “فُؤادٌ” = keen-preoccupation of the heart.

¹¹³ See the Lexicon attached to this Translation for “فَاعِلُ الظُّلْمِ” = “ظَالِمٌ” = “injustice-doer” and “ظُلْمٌ” = “wronged.”

¹¹⁴ The word “الْأَجَلُ” = “term-limit, see *اللسان*.

¹¹⁵ The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (ا), (و), (م) (و, ا, م) meaning: does *it*, referring to the *fact, or sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes *precedence* for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

¹¹⁶ See footnote 2742 regarding “فَاعِلُ الظُّلْمِ” = “ظَالِمٌ” = “injustice-doer” and “ظُلْمٌ” = “wronged.”

messengers; verily Allah (*is*) Mighty, revenge-
possessor.

48. Day the Earth^w (*is to be*) substituted other than the
Earth^w and the skies^w [*too*] and appeared/outstood for
Allah, The One The *Qahha're* (*Ever/Stout Subduer*).

49. And [you^s] see the criminals, then-day iteratively¹¹⁷
bounded in the fetters.

50. Their *sarabeelo* (*raiments/mail*) (*are*) of pitch; and
overlays their faces the fire^w.

51. To requite Allah each self^w what it^w earned^w; verily
Allah (*is*) swift (*in*) the reckoning.

52. This(*is*) an announcement^x for the mankind and to
(*be*)warned they^z by it^x and to know they^z that only He
(*is*) *Elalon* (*Deity*) One, and to *yadhdhakkara* (*repetitively-*
reminisce), the *albab'e*¹¹⁸ (*the hearts-intellects*) possessors.

إِنَّ اللَّهَ عَزِيزٌ ذُو أَنْتِقَامٍ

يَوْمَ تُبَدَّلُ الْأَرْضُ، غَيْرُ الْأَرْضِ
وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَبِينَ
فِي الْأَصْفَادِ

سَرَابِيلُهُمْ مِّنْ قَطْرَانٍ وَتَغْشَى
وُجُوهُهُمُ النَّارَ

لِيَجْزِيَ اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

هَذَا بَلَاغٌ لِلنَّاسِ وَلَيُنَذَّرُوا بِهِ
وَلَيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ
وَلَيَذَكَّرُ أُولُوا الْأَلْبَابِ

¹¹⁷ The word “النَّاجِ” and “البَصَارُ” for “الْكَثِيرُ” see “مَقْرَنِينْ”

¹¹⁷ See the Lexicon attached to this Translation for “ذُو الْأَلْبَابِ” = the *albab's* possessors. +